

Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

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TERMS.

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Enjoyment of Religion.

It is a blessing at once precious and inestimable, to enjoy religion in the soul: not merely to possess a theoretic acquaintance with it, however extensive; not merely to converse about it, however pleasing may be the conversation indulged in; but to enjoy its divine virtue—to realize its divine sweetness—to experience its healing and divine influence—to feel its divine and transforming power. If religion be enjoyed by us, how lovely does the Saviour appear! The characters he sustains—the relations he bears—the work he performs—the compassion and grace he displays, are clothed with powerful and irresistible attractions.

If religion be enjoyed by us, how beautiful and captivating does the word of God appear to us; in the wide range of its doctrines—in the simplicity, adaptation, and fullness of its precepts—in the amplitude and tenderness of its invitations—in the holiness and sweetness of its promises, we go to it continually as to the richest feast, and we feed on its discoveries with ever augmenting delight. If we enjoy religion in the soul, how precious are the ordinances of the gospel in our estimation! Those simple and devout observances—those hallowed and sublime institutions which the Lord has commanded us perpetually to regard for our increased illumination, our scriptural edification, our unceasing growth in grace. These ordinances will not be neglected—they will not be undervalued, much less trifled with. We shall prize them as some of God's choicest blessings conferred upon us, and we shall never be so happy as when we are engaged in their celebration. If we enjoy religion in the soul, how are we supported under all the trials of our chequered and shadowy existence below? How are we enabled to meet every difficulty, though most formidable; to brave every assailant, though most violent; to encounter every storm, though, perhaps, most raging; to endure every suffering, though sometimes, most intense;—and to look forward to the closing scene, without being overwhelmed with terror and dismay;—but, in the swellings of Jordan, to be sustained—in the valley of death, to be tranquilized—and in the immediate anticipation of eternity, and all its awful disclosures, to be composed, and even joyful. These are the advantages—this is the blessedness—of religion. These are some of the treasures with which it crowns and enriches its truly humble, obedient, and persevering followers.

Dear reader, may you enjoy the religion of Christ! It will dignify your character—it will expand and ennoble your mind—it will purify and transform your spirit. It will enlighten, when nothing else can illuminate. It will cheer, when nothing else can invigorate. It will save, when nothing else can deliver.

Value and love the religion of the Bible, and you are redeemed—neglect it, trifle with it, despise it, and you are lost and beggared forever.

"O happy souls that know the sound;
Celestial light their steps around,
And show that jubilee begun,
Which through eternal years shall run."

Heaven a large Place.

"I go to prepare mansions for you,"—not one, but many. "In my Father's house are many mansions." This must be so, in view of the fact, that unnumbered multitudes are already there; besides, a "host" are on their way, trampling the promise, as they go, "Where I am, there shall ye also." When all are assembled with the angels before the throne, what a large company! Will they not require spacious apartments? The number seen by the revelator, at one time, was "ten thousand times ten thousand, and thousands of thousands," though he saw but a part of those who are to enjoy celestial society forever. And yet there is plenty of room for more. The invitation is still going out, "Come unto me, all ye ends of the earth," because there is room for the guests. None need fear fatigue, in consequence of numbers crowded together; for this is the "rest which remains to us, people of God." And when this vast choir shall stand before the Lord they love, and sing his everlasting praise, with voices sweet as heavenly zephyrs, in notes of celestial melody, O, how shall we rejoice to know, "this is home"—this is mine forever! Here I am to stay with my Redeemer, and "so be ever with the Lord." The extent of this heavenly land is doubtless intended to be represented in Rev. 21: 16, where, by aid

of the Holy Spirit, he viewed it in its grandeur.

HEAVEN A HEALTHY PLACE.

So much so, that

"No sorrow can breathe in the air."
Death is vanquished forever. Not one of its inhabitants shall ever be heard to say, "I am sick," for "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." In heaven are no scorching fevers, no aching heads, no wasting consumption, no destructive pestilence, to be felt or feared; no fractured limb or disfigured visage there.—Friends will not be seen bending over the death couch of loved, yet dying relations, to exchange the last and mournful salutation, or catch the dying accents that fall from sainted lips. They will not be called to deposit, in the dark, narrow house of death, the remains of cherished friends, and thus be excluded from their society.—No, O no!

"The saints in his presence receive
Their great and eternal reward."
And among other things, they receive a "body like unto Christ's glorious body." It was a view of this glorified body, on Mount Tabor, that caused the disciples to exclaim, "Lord, it is good for us to be here." And will bodies like that, ever die? ever suffer? "We know, that when he shall appear, we shall be like him," and this enables the dying saint to shout, "I shall be satisfied, when I awake in likeness." Immortality is stamped on every thing at home. If this is my land, and yours, dear reader, can we not say, with the poet,

"O land of rest, for thee I sigh,
When will the moment come,
When I shall lay this body by,
And dwell with Christ at home?"

Morn. Star.

The Bible for the World.

The following is an extract from the Sermon of Rev. Baron Stow, D. D., delivered before the Am. & For. Bible Society, at its Ninth Anniversary, in New York.

2. *The Bible is adapted to the world.*
Having proved this, we infer the divinity of its origin. Taking for granted the divinity of its origin, we infer the truth of this proposition. If God has given us a revelation, it must, of necessity, be such as the world needs. All investigation confirms the validity of the inference. The more we know of the moral wants of the world, and the more thorough our acquaintance with the Bible, the deeper is our conviction that the Bible is suited to the race in every age, clime, and condition.

It is adapted to man as he is—an apostate, corrupt, ignorant, erring, exposed, guilty, suffering, doomed creature. It supplies wants for which there is no other provision in the universe.

The word of God imports information, definite, explicit, certain, such as the world needs; answering inquiries upon the most important of all subjects—inquiries which must be answered, or the human mind has no rest or peace. Is there an eternal God? What are his attributes? Whence originated man? Is he immortal? How was moral evil introduced into the world? What effect has it upon man's destiny? How can a sinner be saved? What are the duties which we owe to God and our fellow men? Will there be a resurrection and a final judgment? Where shall I be—what shall I be, when the heavens and the earth are no more?

When I perceive such men as Socrates and Cicero considering these subjects, laboring after the truth, feeling their way in the dark over quagmires, or following the dancing phosphorescence that

"Leads to bewilder, and dazzles to blind,"
I exclaim, O that they could have had at least Moses and the prophets to have settled for them a few primary questions respecting which they had no established convictions, and were ever, to the last hour of life, the victims of doubt and conjecture.

And when I read of the multifarious contrivances of the present race of pagans to propitiate their imaginary deities, and thus relieve their consciences of burdensome guilt; when I see them resorting to self-inflicted cruelties as a means of expiation and spiritual culture, I would fain ask the church of God, why these deluded millions are not supplied with that book which informs us of a better sacrifice, and a surer mode of preparation for future glory?—Why not give them one sentence from the lips of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest?"

The Bible is the divinely appointed instrument of human salvation. By it the dead in sin are quickened, and by it the process of grace is carried forward in the soul. Hence it is styled "the word of life," for by it spiritual vitality is commenced, sustained and perfected. As, therefore, all are by nature spiritually dead, this instrument of spiritual animation is adapted to all.

The Bible supplies—what all mankind need—an authoritative standard of appeal in relation to both doctrine and practice. It is the source from which the religious

teacher is required to derive his instructions, and it is the test by which every hearer is permitted to try those instructions. It contains nothing exclusive, nothing of private interpretation. Its teachings are not esoteric and exoteric. It is adapted to one class equally with another. It furnishes truths suited to every gradation of intellect. It has shoals for the minnow, and depths for leviathan; fathomable portions, where the common mind may go down and gather pearls, and profound abysses, where Gabriel may leave his lead and find no soundings.

The human mind is everywhere desirous of penetrating the future, and cannot be satisfied without some acquaintance with the things that shall be. In this respect, the Bible is adapted to the world, for it supplies a universal want. Other books chronicle the past. Like the stern-lights of a ship, the radiance which they throw falls only on the world's frothy wake. But the Bible,

"Most wondrous Book! Star of Eternity!"
flings its illuminations deep into the future. A Drummond light on the hills of holiness, shining far down through ages of spiritual midnight, its beams pierce the densest gloom, irradiating the path of the homeward bound, and revealing on distant shores a glory to come.

It has been said that the minister of the gospel who preaches to the heart will be any where a popular preacher. It is upon the same principle that the Bible is peculiarly a book for man. It speaks to the heart, and through the heart wins its way into the intellect. Beginning at the centre, where it is "quick and powerful," it works outwardly, opening the gates from within for the admission of the Saviour and the Saviour's train.

The Bible is adapted to the world, because of its peculiar and effective mode of displacing the organic and social evils of the world. In agriculture, it is well understood that noxious vegetation is the most easily destroyed, not by direct attack, but by sowing good seed and cultivating a better growth. It is equally true in spiritual husbandry, that the most effectual method of suppressing evil, however deeply radicated and inveterate, is by the culture of those gracious products which spring from the incorruptible seed of divine truth. What vice was ever completely extirpated by any other process? What vice can withstand Bible influence that is fairly brought to bear upon it?

The secret of this efficiency is not always understood. It is often attributed to the purity of the moral precepts; and hence we find men who, with no special concern for the salvation of souls, will aid in the circulation of the scriptures, because of their influence in social and political economy. They seem not to know that the scriptures are thus effective in the department of minor morals, because they reveal great truths which connect man with God and eternity. Separate the doctrines of the book from its precepts; remove from it the amazing revelations respecting the immortality of the soul, the vicarious satisfaction of Christ; the final judgment; a future state of rewards and punishments; and you bereave it of power to accomplish good, even on the lowest scale. Rammoan Roy published extracts from the New Testament, which he entitled "The Precepts of Jesus," and sought by their aid to christianize the Hindoos.—And what did he effectuate? His attempt was as abortive as it was impious. He eliminated the life of the seed, and how could it germinate? He dishonored the Holy Spirit by mutilating the Bible, and the Holy Spirit left him try his experiments, not only without success, but even without the notoriety of contempt.

No, brethren, the bible as it is—the bible as God gave it—is adapted to man as he is—and he who adds to it or takes from it, interferes with that adaptation, and therefore with its saving efficiency. Whatever else you damage, do not—as you regard the will of God or the welfare of the world—do not hurt that seed which infolds the germ of immortal life. Destroy the fitness of light for human vision, of air for human respiration, of food for human nutrition, but never corrupt the word of God—never deliver it for the high purposes to which it is appointed. Poison—if you must injure humanity—poison your Croton fountain, but harm not the river whose streams gladify the city of God. In the one case a few thousands may temporarily suffer; in the other you jeopard the welfare of millions for eternity!

A Dangerous Wish.

We have reason to be thankful that God does not always answer our prayers, or the prayers of those who supplicate for us. It would involve us in temporal calamities of a serious nature. John did indeed express the wish that the beloved Gaius might be in health and prosper, even as his soul prospered. He knew doubtless, that this brother enjoyed great spiritual prosperity, and the wish was safe in that particular instance. But in respect to many how would it be! Would they dare to wish, that their bodily health might correspond with the health of

their souls; would they dare to ask God for such a state of the physical system?—And if such a prayer should become general in the church, and should be literally answered, what would be the consequence? What a spectacle should we behold! How many of the firm and vigorous would suddenly become the prey of disease, and the subjects of medical treatment! Where is the church, most of whose members would not be seized with emaciation and paleness, feebleness and trembling, as if famine and the grave had demanded them for victims. It would be sad and frightful to see such crowds of the halt, the blind, the lame, the withered. If such a wish as that of St. John should be realized in respect to our congregations on the Sabbath, few, it is feared, would be able to reach their homes. The house of God would be converted into a hospital, and the minister would have to give place to a score of physicians. We have some reason to be thankful that we have health as our souls prosper.

But it was not this alone that John desired for his brother Gaius. It was also that he might prosper—in his temporal affairs generally. And how would men get along with business, if the state of their souls was to be the measure of their success? Planting and reaping would be abandoned; the sound of the hammer would cease; shops would be closed; the stillness of death would reign in our streets; and every dwelling would seem like the tomb of its inmates. When health fails all business is at a stand.

And would this be worse, more calamitous, than that cessation from religious duties and labors which follows spiritual declension? What can a church do without soul prosperity? The loss of this suspends animation; it is breaking the wheel at the cistern. If there are still some movements they will be deathly, as when the pulsations of the heart cease, and a numbness goes to every limb and feature. O! if Christians were in such a frame that they could consistently pray to be in health even as their souls prosper, the church would have better times. A new day would dawn at once, and such life and vigor as would be infused into every christian's heart would set forward the great enterprises of benevolence with astonishing rapidity. Then the friends of Christ would work and not tire. No task would be too hard. How different that kind of work from the slow, feeble, faltering movements produced by a sickly state of the soul.—Bust. Reporter.

Triumph of Romanism not to be Feared.

We should not give way to a desponding dread of that false christianity, which, having ruled the greater part of Europe until it began to crumble beneath its own weight, now seeks to gain the same sway over our land. The Roman Catholic superstition never can tyrannize in this country, if Christians are wise and faithful. A more than adamantine power of resistance is already secured in the tastes and customs of our people; an omnipotent active force is given us in the truth of God's holy Word. A religion whose policy it is to attract by pompous show, and to beat down reason by human authority, must be rejected by men who will not allow their judges or officers of state the slightest insignia, and who are ready to battle until death, for the right of free discussion. Popery, as it exists in the Old World, could not live here a twelvemonth; it would be hooted as a farce, or prosecuted as a nuisance. The books which are written in Latin, to prepare their young priesthood for the questions addressed at the confessional to the virgin and the wife, if put into English, would raise a general storm of horror, disgust and indignation. The very fact that these parts of the system, openly acknowledged where it is paramount, and here veiled, modified or stoutly denied, shows clearly that the American mind and heart are far from being ready to admit its pretensions. In our larger cities, among certain classes, through peculiar circumstances, apostasy from nominal Protestantism may occur. Insolence of riches, madness from too much learning, a romantic imagination, family ties, a desire of notoriety from opposition to the general sentiment, may have led some to please themselves with the gorgeous, gloomy, or fantastic fables of those dark ages, when the ruffian noble, the bigoted priest, and the royal fool, trampled on the neck, the conscience and the heart of the many; but such exceptions must be few, far fewer than instances of the reverse. No impression can be made on the people generally. Place by the side of the most stately cathedral, furnished with all the appliances of idolatrous pomp, a plain meeting-house with the simple gospel in its pulpit, and we need not fear for the result. The multitude may enter the gorgeous pile, gaze curiously at the novel exhibitions, listen to the skillfully adjusted music; but when they wish to worship God, it will be under the more lowly roof, where the mercy of the homeless Nazarene is offered to the poor, and their own voices can exult in the hallelujahs of praise, or falter out the accents of contrition.—Dr. Bethune.

Dr. Merle D'Aubigne.

John Henry Merle D'Aubigne is 53 years old, having been born in 1794. He is a native of Geneva, where his ancestors were refugees from religious oppressions, on the paternal side, from France—on the maternal, from Italy. His grandfather, Francis Merle, married Elizabeth D'Aubigne.—Agreeable to a usage which exists in Switzerland, by which a gentleman adds the name of his wife to his own, in order to distinguish him from other persons of the same name, Mr. Francis Merle appended that of D'Aubigne to his own, and was known as Francis Merle D'Aubigne. This additional name of Francis Merle has descended thro' his son to his grandson, the historian. The latter, we understand, is still often Merle in his own country, but in England and America he is known only by the name of D'Aubigne.

D'Aubigne studied for the ministry in a Socinian Institution in Geneva. About the time he was completing his education there, a wealthy Christian by the name of Haldane from Edinburgh, was residing at Geneva, and though unable to speak the French language, yet his Christian zeal prompted him to attempt, through an interpreter, to teach these Socinian students "the glorious gospel." Great and happy was his success.—"God blessed his efforts to the salvation of some ten or twelve of them." Among these were D'Aubigne, Gausson, and Felix Neff.

D'Aubigne was once settled in Brussels, now the capital of Belgium, over a Protestant congregation speaking the French language. From this position he was driven by the revolution of 1830.

On his return to Geneva, he found the friends of evangelical religion there just commencing a new theological school, and he was at once placed at the head of it.—With him was associated his friend Gausson. "Commencing with some three or four young men, it has steadily increased, till it has now forty students including both the preparatory and theological departments."

D'Aubigne's History now numbers four volumes; he intends, if his life should be spared, to add two more, making six in all.

The Pope's Sympathy for Ireland.

The Pope has recently issued an Encyclical Letter to all patriarchs, primates, archbishops, and bishops, to implore the Divine assistance for the kingdom of Ireland. The following is a paragraph contained in this production:

"We, therefore, authorize you all that in your dioceses, or in those districts subject to your jurisdiction, as has been done in Rome, you will appoint public prayers to be offered up for three days in the churches and other places, by which God, the Father of mercies, being moved, may free the Irish nation from so great a calamity, and avert such a disaster from the other kingdoms and regions of Europe. And that these things may be done with the greater alacrity and utility, we grant an indulgence of seven years to those who shall be present on any one occasion at these prayers, but to those who shall be present at the offering up of these prayers during the entire Triduum, and who, within a week of the Triduum, being purified in the Sacrament of Penance, shall receive the most Holy Sacrament of the Eucharist—we, by our apostolic authority, hereby grant a plenary indulgence."

So it seems that after "Protestant heretics" have gone to the relief of the starving victims of the Pope's system of imposture in Ireland, the Pope has so far waked up as to issue an order to pray for them, but he has been careful to couple a reward with this order, so that the faithful who comply with his directions may have for their pains an "indulgence" to sin again to their hearts' content! This is piety and sympathy, truly! O Pious the monk! Will not decency shame you out of such absurdity?

"They Heard his Voice."

A scene of novel and peculiar interest occurred at the May meeting of the N. Y. Historical Society. A learned paper upon the ancient trials and territorial boundaries of the far famed Iroquois, had enlisted the attention of the members so deeply, that the usual hour for adjournment was nearly forgotten. When the reader at length closed his dissertation, a member of the Society rose and stated that there was a veritable Iroquois of the full blood present; and, notwithstanding the lateness of the hour, the Society would perhaps be gratified to hear any remarks he might be willing to offer upon the paper just read.—The President, the Hon. Luther Bradish, warmly welcomed the suggestion, and an Indian, with all the characteristics of his race strongly printed upon his frontispiece, glided from under the shadow of the book cases and planted himself upon the floor.

The Red-man smiled and bowed with graceful self-possession at the round of applause which greeted him; and then with remarkable address he touched upon points after point of the discourse which had just been read, in language at once choice and

forcible, and delivered with just that degree of hesitation which would characterize a speaker who translated his thoughts. At last he came to a sentence in which his white predecessor upon the floor had said, "The Iroquois had left no monuments." His response to this was a most animated burst of eloquence; and from that moment, his speech, having now a direct purpose, became one of the most touching and dignified appeals we ever listened to; invoking the Society to interpose between those who survived of his people and the influences which were at work to expel them from the remnant of their ancient possessions in this State. He said:—

"The Hon. gentleman has told you that the Iroquois have no monuments. Did he not previously prove that the land of Ganono-a, or the Empire State as you love to call it, was once laced by our trails from Albany to Buffalo, trails that we trod for centuries, trails worn so deep by the feet of the Iroquois, that they became your own roads of travel as your possessions gradually eat into those of my people. Your roads still traverse those same lines of communication, and bind one part of the 'Long House' to another. The land of Ganono-a—Empire State—then, is our monument! and we wish its soil to rest above our bones when we shall be no more. We shall not occupy much room in living; we shall occupy still less when we are gone; a single tree of the thousands which sheltered our forefathers—one old elm under which the representatives of the tribes were wont to meet—will cover us all; but we would have our bodies twined in death among its roots, on the very soil whence it grew! perhaps it will last the longer and from being fertilized with their decay."

The deep and respectful silence with which these words were listened to, was broken the next moment by a peal of laughter from the audience, at some grotesque touches of irony; while mingled sarcasm and eloquent invective called out an involuntary murmur of plaudits, as the Iroquois speaker proclaiming himself "a native American," commended his white brethren for their alacrity in helping "the Poles, the Greeks, and the inhabitants of the British Islands," and recorded his approval of philanthropy generally, provided the original owners of the soil they lived on were not excluded from its wide embrace. He tho't it well, too, that the books of white men might occasionally allow that an Indian had some feeling for his parent, or his son, for the wife of his bosom, and for the land of his birth. His gesticulations in this part of his speech were singularly characteristic, and added much to its effect. Turning then to the President, he said:—

"I have been told that the first object of this Society is to preserve the history of the State of New York. You, all of you, know, that alike in its wars and its treaties the Iroquois, long before the Revolution, formed a part of that history; that they were then one in council with you, and were taught to believe themselves one in interest. In your last war with England, your red brother—your elder brother—still came up to help you, as of old, on the Canada frontier! Have we, the first holders of this prosperous region, no longer a share in your history? Glad were your forefathers to sit down upon the threshold of the 'Long House' rich, did they then hold themselves, in getting the sweepings from its doors. Had our forefathers spurned you from it when the French were thundering at the opposite end, to get a passage thro' and drive you into the sea, whatever has been the fate of the other Indians the Iroquois might have still been a nation; and I—instead of pleading here for the privilege of lingering within your borders—I—might have had a country!"

As the Iroquois thus spoke, his dark features were compressed from strong internal agitation; a big tear gathered in his eye long before he reached the close of the sentence; but slowly uttering what he said, he held it suspended there with such desperate firmness that it did not fall, while his eye became glazed with the gathering emotion which words alone could not relieve.—

We never witnessed a stronger sentiment in any assemblage and we rejoice for the honor of the Historical Society, that it instantly took order, as the first step for preserving the remains of the Iroquois in this State, to raise a sum of money to bring back the remnant of the families already expropriated last summer; one half of whom have already perished in the swamps of Missouri. It would indeed seem like the very mockery of the true interests of humanity, for an institution of learning to give its best energies to "the Old Mortality" business of deciphering inscriptions on the graves of nations, and turn a deaf ear to the last chapter of their living history, now enacting before their very eyes.

The name of this eloquent Iroquois orator was WAO-WA-WANA-OAK, or "They heard his voice."—N. Y. Literary World.

An exchange paper says the father of a interesting family near Detroit, who chew fourteen dollars worth of tobacco yearly, topped his only newspaper because he could "read it!"

Christian Secretary.

HARTFORD, FRIDAY, JULY 16.

Open Communion.

The following paragraph first met my eye in the *Congregational Journal*, Concord, N. H. It was copied into that paper with evident marks of approval, from the N. York Baptist Register.

"The plan of open communion is destructive to Baptist churches, as is abundantly proved by its effects in Great Britain. The views of Robert Hall have so spread in that kingdom as nearly to destroy the identity of the Baptist denomination. In many Baptist churches, once regular but now open communion, the immersion of believers is despised and derided; and if a candidate for admission into any of them, conscientiously wishes to be immersed, he has to be baptized as a member of some other denomination. While infant sprinkling is practiced openly to gratify the pedo-baptist members, the believer's baptism has to be administered almost secretly, for fear that the church will be stigmatized as strict and bigoted. A pastor of one of the Baptist churches in England, himself a professed pedo-baptist, but who has his children sprinkled by pedo-baptist ministers in his own meeting-house, and even his own children are there brought forward and sprinkled. Even the church to which the Rev. Andrew Fuller so faithfully and successfully preached, is rapidly becoming pedo-baptist. The present pastor is unable to stem the current, and there is reason to fear that after his decease the church may be easily induced to settle a pedo-baptist minister as pastor."

The views of Robert Hall have undoubtedly worked serious injury to a number of Baptist churches in England; but that the identity of the Baptist denomination is nearly destroyed there, we do not believe. We have not at this time the statistics of the strict Baptist churches in Great Britain, but think we hazard nothing in saying that they are gaining, instead of losing ground. Their missionary operations, at any rate, would seem to indicate this. Perhaps the editor of the *Richmond Religious Herald*, who is a native of England, we believe, could furnish some interesting facts in relation to this subject.

There is a single point in the foregoing extract, to which we wish more particularly to direct attention. Robert Hall, it is universally known, was an open communion Baptist; and we are informed by the writer above, that his views have so spread, that in many Baptist churches, once regular, but now open communion, the immersion of believers is despised and derided. This is just what might reasonably be expected as the result of the practice of open communion. Admit this practice into our churches, and we should soon present an appearance similar to that of the herd of cattle spoken of in the book of Genesis. The next consequence that might be naturally expected to follow, would be that described by the writer in the Register, viz., "that the immersion of believers is despised and derided."

The truth is, that Baptist churches get along well enough while they adhere strictly to their peculiar principles; but let them depart from these in a solitary particular, and results similar to those described above, will be pretty sure to follow. Let either professing Christians "despise and deride" us if they please, for our bigotry as it is sometimes called, but give us the good old fashioned principles of the Baptists, which admits of none but baptized believers to the communion table. We believe that this principle, under God, is destined to restore the church to its primitive simplicity and holiness—to burst the bands of an unholy alliance between the church and state, and set men free wherever the gospel is preached. For wherever this principle is practiced, there liberty of conscience and freedom of opinion must prevail. The signs of the times, too, are ominous in favor of this great principle. Germany is awakening to the subject. Russia is beginning to acknowledge it, and China is about awakening, as from a dream, to this great truth, while in various parts of the earth where the people have been sitting in the valley of the shadow of death, light is springing up, and in our own country the voice of seven hundred thousand Baptists proclaims that this truth must prevail.

Missionary Intelligence.

The extracts below are from letters from Mrs. Judson to the Christian Reflector, and from Rev. Mr. Bronson to a friend in India, and published in the Register. Mrs. Judson's letter is dated Rangoon, March 3, 1847.

MESSRS. EDITORS.—Our first package of American papers has just received, and I have taken a trip upon the ink columns, at more than railroad speed, back to the busy world that I have left behind. I see fair, beautiful, Boston as when I strained my eyes to catch a last glimpse while it faded in the haze of distance, on that memorable parting day. I go a little farther, and there are kind hands, and dear faces, and tearful eyes, and — What if my own tears do fall and blot the paper? You will not think, I trust, that I love my new home any the less for remembering the old.

We had a long but most delightful voyage in the pleasant "Pansey Hall," with its fine accommodations, kind officers, and quiet, orderly crew; and between our internal resources, and the constantly varying character of sea-scenery, we could find no time for ennui. Twenty weeks from the day on which we went aboard, we anchored off Amherst; and the next Monday morning were lowered into a Burmese boat, to proceed up to Maulmain. I was most agreeably disappointed by my first view of the land of palms and mosquitoes. Our boat was very much like a long watering-trough, whitened to a point at each end, and under all nestled like a parcel of caged fowls, under a low bamboo cover, from which it was not easy to look out. But the shore, along-side which we were pushed up stream by the might of muscle, was brilliant with its unpruned luxuriance of verdure, and birds, and flowers. Here some strange tree drooped its long trailing branches to the water, there the white rice-bird, or a grayer stranger, with chameleon neck and crimson wing, coqueted with its neighbor and the wealth of green bending below; and then followed rich blossoms of new shapes and hues, and bearing new names, some in clusters, and some in long amber wreaths, studded here and there with lemon and vermilion, and all bearing that air of blushing richness which I believe is a characteristic of the Indian climate. Our oarsmen were Amherst Christians, who seemed as wild with joy as the birds themselves (not that they were particularly bird-like in any other respect), and there was laughing and chattering enough to make any heart merry. The first, being a universal language, I had no difficulty in understanding, but the latter sounded so very more outlandish than their gaudy patois,

bare, brawny shoulders, and turbaned heads, appeared to the eye.

After describing Maulmain, which is a very agreeable place to her taste, with the exception of its religious complexion, she says:

"In the midst of all these things, the missionary of Christ would have cause for little encouragement, but that he knows he is enlisted on the side of an all-powerful conqueror, who, in the end, and in his own good time, is certain of victory. Since our arrival, about fifty Karens, some of whom desire baptism, have come to pay 'the teacher's visit'—but only a few of the Burmese venture to show their faces. Ko Thah-a, the good old pastor of whom you have often heard,—a mild, patriarchal-looking man, who quite takes me back in my fancy to the early days of Christianity,—explains the difference. He says there are a great many Karen disciples, and when one of them finds himself in trouble with the government, they all band together, each contributing a few rupees, and so they help him out of his difficulty. But the poor Burman is obliged to bear his own burden alone. The good old man is well qualified to judge, as he has himself both been in the stocks, and suffered in prison, for Christ's sake. Some of the Karens that came in never saw a missionary before, having been baptized by a native preacher. It was interesting, touchingly interesting, to hear how even these referred to the Bible—with what perfect confidence they presented it, in almost every remark they made, as their rule of faith and conduct; and I saw tears in eyes which one would suppose had looked on too many scenes to melt readily. A few years ago these men had no written language, and now they can nearly all read the Bible."

Mr. Bronson's letter is dated Nowgong, Jan. 15. He says:—

"I cannot allow this opportunity to pass without conveying to you, and the dear friends in Ithaca, some token of my affectionate remembrance. Your kind and sympathizing letter has vividly recalled to my mind the past, when in your beautiful village the now sainted Thomas and myself labored for the prosperity of Zion. Often as the Ocean parted us from dear home and country, did we speak of you."

"Can we, dear friends, ever forget the long, long days of darkness and desolation that came over the church—then the kindling of the spirit of prayer—the thronged sanctuary—the anxious inquiry—the songs of new-born converts—never!—no, never can I forget the mighty and glorious displays of Divine grace exhibited during that winter in Ithaca. Ten years have fled away since then, during which time I had not heard from you, or the church. How thankful was I to hear from you, particularly that you do not forget those who are perishing in heathen darkness. I rejoice to hear of the formation of your society, and it will afford Mrs. Bronson and myself particular pleasure to reply to all your letters, and to point out to you objects worthy of your greatest efforts. We stand alone in this valley of dry bones, and proclaim the word of the Lord. The sight of our eyes affects our hearts. Multitudes maily bent upon their idols—fettered by caste—deluded by their covetous, idolatrous priests, pleading the superiority of their ancestral religion, and rushing with headlong steps to ruin. We feel convinced that the best method of christianizing this people is by gathering their children under our influence—by filling their minds with truth, before the errors of their Shasters are believed. We have several hundreds of heathen youth in our schools in the surrounding villages. But my great object now is, to labor, to train up a company of native orphan children, who by the Divine blessing may be prepared to exert a far more powerful influence among their countrymen than we foreigners can do. Three years ago we commenced the Nowgong Orphan Institution, with three children, and a monthly subscription of about \$5. The Lord has supplied our wants from day to day, and put it into the hearts of friends in this and other lands to help us, until we have about thirty children, supported entirely by Christian benevolence and receiving Christian education. I have just had the pleasure of baptizing seven of them. Others are inquiring. Several of these are supported by societies like yours. And as you ask in what way you can assist us, allow me to propose that your society pledge themselves to support one orphan in this institution, raising \$25 per year for the object, and forwarding it to the Treasurer of the Board. You can send a name if you wish. We have both boys and girls. You can also, if you please, at your meetings, make up a box of articles for the children; or, if you prefer, send pieces or fragments of stout cloth, cotton or flannel; a few cheap, coarse, woolen blankets for them to sleep in in the cold weather; thread and buttons to make up clothes, knives, pencils, paper, slates, ink, inkstands, and a few garden and mechanical tools, should any be disposed to make us presents of these. I mention these articles because some may prefer giving these, to giving money. I would not recommend your expending your contributions for these articles, but forward to the Treasurer of the Board all the cash you can for the support of the Institution."

The Turkish Empire.

The empire of Turkey for several years past has been sustained by the protection of foreign powers. The question whether Turkey will ever be able to assume again an independent position among the nations, has occupied the attention of able politicians to a considerable extent; and the conclusion to which they arrive is the same—she will not. One of the most plausible reasons for this conclusion is, that Islamism cannot endure progress. Progress would prove as fatal to it as supineness would to Christianity. And, yet a movement seems inevitable in the East, and that movement must be brought about by the Christian nations of the West. While Islamism is going to decay in consequence of its own inert weakness, the genius of Christianity is bending all its efforts to spread its influence and reform measures throughout the world. The nations which have lain dormant for centuries must soon feel its effects; and first among the number is Turkey. The day, in fact, has already arrived, and the reform measures which have already begun there, will go forward until that nation is christianized.

An intelligent correspondent of the *Journal of Commerce* at Constantinople in speaking of this question closes as follows:

It is certain that the West is reforming the East. Steam navigation by itself has brought the most civilized Western nations into constant communication with Eastern populations, whose existence till lately furnished only fables to our imagination. Wherever the influence of this modern discovery of the powers of steam is felt in these regions, there cities and whole tracts of land have burst into a sudden

flourishing life, such as they have never known before; and as it is proved certain that rail roads will be more developed in Turkey—when this happens, another giant stride will be made in advance. The natural resources of this country—eventually to throw all European property into the shade—will be rapidly developed; and the various people of the Ottoman Empire will be hurried, rapidly into civilization, before they are aware of what is happening to them; so that the progress which might otherwise demand ages, may happily be accomplished in a single generation. Add to this, that schools on European principles, and under the direction of European professors, are being now established in all the great cities of this Empire. But above all, take this into consideration; that your missionaries are fetching out that moral element of social welfare from orientals, of which the East has been for so many ages totally devoid, wanting which it has wanted all things while possessing all things, and which must ever be at once the corner stone and keystone of national as well as of individual prosperity; the spiritual base of material progress, and the culminating perfection of all progress. There is a certainty, then, that the East, especially in those countries under Ottoman rule—in shutting off its old skin, in which it has been coiled about in dust and sloth and in groveling oppression for centuries,—is about to be arrayed in a new vesture of youth and vigor.

An instinctive sentiment of the future no doubt incited Sultan Mahmood to assume the labors of a reformer; but the hope of reform, which was at first, in a restricted sense, an Ottoman hope, has become of a much more general, and much less particular character. That Turkey is to be and is being civilized with all the civilization of the West, may therefore suffice us to know, although the question with which I opened this paper can meet with no direct answer than the observations it contains afford. The Ottoman Empire may be called an Empire in suspense; and this suspense should be respected till some decided turn of events breaks it up, and either confirms the hope of those who come from a quarter where selfish motives have no existence. Before the American Press, then, a new field is expanding. 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Hartford, March 5, 1847.

Books	Business Cards	Bill Heads
Pamphlets	Visiting	Bills of Lard
Wine	Wholesale	Blank Books
Show	Address	Railroad
Auction	Ball	Wappers
Prices	Saltine	Blank
Posters	Reports	Blank, Tips
Price Lists		Blank, etc.

* Work done in Branches at Leaf, Banks or Col-
 onies, and for customers of the branch.
 This branch of the business, the subscriber claims to be
 all others in the city, as he has practiced it for more
 fifteen years, and consequently it is no new thing.
 An arrangement with a house in
 New York, where he is furnished with the best of
 Size and Colored Inks, at \$1 and \$24 per lb., instead
 of \$100 per lb. as formerly. The subscriber is
 aware of which our customers will have the benefit
 of. Paragon respectfully solicited. All work
 taken at low charges.
 * Don't mistake the place—No. 4 State Street.
 Hartford, March 5, 1867.

Poetry.

For the Christian Secretary.

'Tis but a moment's flight to Paradise.

Ah, me! why seek the bright land o'er to wear,
And glittering, float by fancy's zephyr fair?
Tasting the waters of pleasure with a vacant heart;
Seeking for happiness, tremblingly receive a dart,
Forgetting that on high we should place our eyes,
For 'tis but a moment's flight to Paradise.

Beauty's seal will leave the brow—her bright tint
will fade,
And sadness with thoughtful grace will leave with
us its shade;
Then with wiser hearts let's turn from earth's brilliant
flowers,
And pluck our garlands from heaven's brightest
blossoms;

For, ere we are aware, Gabriel will bid us arise,
And take our momentary flight to Paradise.

Though earth would her darkest visions o'er us
throw,
And pain lure us with her siren charms, where we
Bitter would from us hide the golden chain of pleasure.

We may still break the spell, and place above our
treasures,
That when the evil comes o'er us, whether at
noon or even,
We may in a moment take our flight to heaven.

We see the ivy and laurel wither and die,
That clusters in beauty and charms the bright eye,
And glory has woven her chaplets, and laid
At the shrine of greatness to droop and to fade,
Then may we on silvery pinions rise,
For 'tis but a moment's flight to Paradise.

Religious & Moral.

From the National Intelligencer.

The Orphan Boy.

"He faded yet so calm and meek,
So gently wan, so sweetly weak."

"The bustle of the fight was over; the
prisoners had been secured, and the decks
washed down, the watch piped, and the
schooner once more relapsed into midnight
quiet and repose. I sought my hammock
and soon fell asleep. But my slumbers
were disturbed by wild dreams, which, like
the visions of a fever, agitated and unnerved
me; the last strife, the hardships of my
early life, and a thousand other things mingled
together as figures in a phantasmagoria.
Suddenly a hand was laid on my
shoulder, and starting up I beheld the surgeon's
mate.

"Little Dick, Sir, is dying," he said.

At once I sprang from my hammock.—
Little Dick was a sort of protégé of mine.
He was a pale, delicate child, said to be an
orphan, and used to gentle nature; and
from the first hour I joined the schooner,
my heart yearned towards him, for I too
had once been friendless and alone in the
world. He had often talked to me in confidence,
of his mother, whose memory he
regarded with holy reverence, while to the
other boys of the ship he had little to say;
for they were rude and coarse, he delicate
and sensitive. Often when they jested him
by his melancholy, he would go apart by
himself and weep. He never complained
of his lot, though his companions imposed
on him continually. Poor lad! his heart
was in the grave with his last parents.

I took a strange interest in him, and had
lightened his task as much as possible.—
During the fight I had owed my life to him,
for he rushed in just as a sabre stroke was
levelled at me; and by interposing his feeble
outlass had averted the deadly blow.—
In the hurry and confusion since, I had
quite forgotten to inquire if he was hurt,
though, at the time, I inwardly resolved to
"exact all my little influence to procure him
a midshipman's warrant in requital for his
service. It was with a pang of reproach-
ful agony, therefore, that I leaped to my feet.

"My God!" I exclaimed, "you don't mean
it! He is not dying!"

"I fear, Sir," said the messenger, shaking
his head sadly, "that he cannot live till
morning."

"And I have been lying idle here!" I ex-
claimed with remorse. "Lead me to him."
"He is delicious, but at the intervals of
lunacy he asks for you, Sir," and as the man
poked me stood beside the bed of the dying boy.

The sufferer did not lie in his usual ham-
mock, for it was hung in the very midst of
the crew, and the close air around it was
so stifling; but he had been carried under the
open hatchway, and laid there in a little
open space of about four feet square.
From the sound of the ripples, I judged the
schooner was in motion, while the clear,
calm blue sky seen through the opening
betokened that the fog had broken away.
Now calm it smiled down on the wan face
of the dying boy. Occasionally a light cur-
rent of wind—oh! how deliciously cool in
that pent up hold—edded down the hatch-
way, and lifted the dark chestnut locks of
the sufferer, as with his head reposing in
the lap of an old veteran, he lay in an un-
quiet slumber. His shirt collar was un-
buttoned, and his childish bosom, as white
as that of a girl, was open and exposed.—
He breathed quick and heavily. The wound
of which he was dying had been intensely
painful, but within the last half hour had
somewhat lulled, though even now his thin
fingers tightly grasped the bed clothes, as
if he suffered the greatest agony.

A battle stained and gray haired seaman
stood beside him, holding a dull lantern in
his hand, and gazing sorrowfully down upon
the sufferer. The surgeon knelt with
his finger on the boy's pulse. As I ap-
proached they all looked up. The veteran
who held him shook his head, and would
have spoken, but the tears gathered too
thickly in his eyes.

The surgeon said—

"He is going fast—poor little fellow—
do you see this?" as he spoke he lifted up
a rich gold locket which had lain upon the
boy's breast. "He has seen better days."

I could not answer, for my heart was
full—here was the being to whom, but a few
hours, before I had owed my life—a poor,
slight, unprotected child—lying before me,
with death already written on his brow—
and yet I had never sought him out after
the conflict. How bitterly my heart re-
proached me at that hour. They noticed
my agitation, and his old friend—the sea-
man that held his head—said sadly,

"Poor little Dick—you'll never see the
shore you have wished for so long. But
there'll be more than one, when you're
out,"—he spoke with emotion—"to mourn
over you."

Suddenly the little fellow opened his eyes
and looked vacantly around.

"Has he come yet?" he asked in a low
voice. "Why won't he come?"

"I am here," said I, taking the little fel-
low's hand, "don't you know me, Dick?"

He smiled faintly in my face. He then
said,

"You have been kind to me, Sir—kind-
er than most people are to a poor orphan boy.
I have no way to show my gratitude—un-
less you will take the Bible you will find in
my trunk. It's a small offering, I know,
but it's all I have."

I burst into tears; he resumed—

"Doctor, I am dying, isn't I?" said the
little fellow, "for my sight grows dim. God
bless you, Mr. Danforth!"

"Can I do nothing for you, Dick?" said I;
you saved my life. I would coin my
blood to buy yours."

"I have nothing to ask—I don't want to
live—only, if it's possible, let me be buried
by my mother—you'll find the name of the
place and all about it in my trunk."

"Anything—everything, my poor lad," I
answered, chokingly.

The little fellow smiled faintly—it was
like an angel's smile—but he did not an-
swer. His eyes were fixed on the stars
flashing in that patch of blue sky over-
head. His mind wandered.

"It's a long—long ways up there—but
there are bright angels among them. Mother
used to say that I would meet her there.
How near they come, and I see sweet faces
smiling on me from among them. Hark! is
that music?" and lifting his finger, he
seemed listening for a moment. He fell
back, and the old veteran burst into tears.
The child was dead. Did he indeed hear
angels' voices? God grant it!

Connecticut Genius.

A correspondent of the Boston Recor-
der gives a running description of some of
the manufactures which may be seen on a
journey through Connecticut. Starting
from the N. W. corner of the State, he sees
furnaces smelting down iron ore at the rate
of two or three tons of pig iron a day; a
shop manufacturing the best and most deli-
cate cutlery, another making large anchors
and chain cables. Fifteen miles eastward
the business of scythe-making is driven to
a great extent; and in the same county,
that of making brass kettles, an article made
nowhere else in the nation, the art having
been stolen from England. Two contin-
uous towns have become rich by the manu-
facture of brass clocks, sold all the world
over at 400 to a thousand per cent above
cost. Reaching Hartford Co. you find a
gang of hands digging copper ore. The
next village is supported by making axes.
Reaching the neighborhood of the Falcott
mountains, you find a village of 1500 in-
habitants, sustained by weaving carpets;
and a still larger one 15 miles further N.
E. in the same employment. These villa-
ges are inhabited by Scotchmen, and have
three Presbyterian churches. Further on
a Shaker community raises garden seeds
and brooms. Hazard's powder mills comes
next. Then a growing village, where are
made paper, various kinds of cloth, wire,
card teeth, and cards. Passing Hartford,
you find a town of three thousand inhabi-
tants, manufacturing all sorts of brass ware,
(kettles excepted, of course, if a former
settler is true.) In Tolland County you
find numerous cotton and woolen mills,
turning out the diversified fabrics made from
these materials—besides four or five silk
factories, where Italian sewing silk and
twist are manufactured. In Windham Co.
are cotton manufactories—there being not
less than 12 in the valley of a single stream
within a space of 20 miles. In New London
Co., India rubber is manufactured in
numerous forms. In Norwich, woolen
and cotton mills abound; one paper mill
turns out \$260,000 worth of paper a year.
Stonington and New London have grown
rich by the whale fishery. Litchfield (and he
might have added Saybrook) furnishes cap-
tains for the Liverpool packets. Meriden
manufactures ivory ware; near by thirty
men are employed in working patent
ink-stones. Next you find a shop turning
out axe-helves—then a saw factory. On
the bank of the river you come to a quarry
of gneiss which splits with the facility of
chestnut timber, whence great quantities
have been transported to other parts of the
Union, and the W. Indies. A quarry of
red sand stone employs 300 Irishmen. A
whole town near by, has been made rich by
the manufacture of bells of all kinds, sleigh,
horse, clock, and cow bells included.

But we must stop the enumeration. We
have given so much, hoping it may excite
and bring out the latent genius of Maine,
where materials abound for the employ-
ment of mechanical ingenuity.—*Christian
Mirror.*

UNIVERSALISM ANECDOTES.—A Universal-
ist preacher, passing through a neighbor-
hood where this modern faith had not gained
a foothold, took occasion to set forth his
views in a sermon. At the close of the dis-
course, he remarked that if the people desi-

red to hear him again, he would preach on
his return. After there had been silence a
few moments, a sensible old Quaker rose
and said, "If thou hast told us the truth,
we do not want to hear thee; if thou hast
told us a lie, we do not want to hear thee."

Another preacher of the same creed held
forth in another neighborhood. An old
German blacksmith happened to be present,
and was made very uneasy by the discourse.
When the congregation were dismissed, he
approached the preacher, and said, "If dis-
ciple doctrine is true, be sure you must not
breach it here any more." "Why not?"
inquired the preacher. "Because," said he,
"one of my neighbors has already stole one
half my smit tools; and if he does hear dis-
ciple doctrine, be sure he will have all the rest."

The Quaker and the blacksmith were
both sensible men.—*Presbyterian of the
West.*

Best Time to Cut Grain.

There is a time for all things, and it is
quite important to farmers to be aware of
the right time of performance. Ditching
in wet grounds is not easily done in the
spring—nor is tilling easily practised after
the grass and weeds have grown high and
strong.

The grain harvest will soon engage the
attention of the farmers of New England—
and the right time for cutting ought to be
known. It is believed by our most observ-
ing farmers that we usually suffer our grain
to stand too long before cutting. Wheat
cut in good season, makes better flour than
wheat cut late. And oats are better when
they are cut early. Oats are quite liable
to be struck with rust, and early cutting of-
ten saves them, and the straw too, for fod-
der.

One fact ought to be impressed on the
mind of every farmer in relation to the fill-
ing out of grain of all kinds. That is, the
heads draw nourishment from the stalk af-
ter it is cut and shocked up. If farmers
were generally aware of this fact they
would cut their grain rather earlier than
they have been in the practice of doing.—
Grain may be cut too early, but it more of-
ten suffers by standing too late. The loss
by shelling out during the operation of har-
vesting should always be considered.—
Grains left in the straw turn to more ac-
count among stock, than grains lost off in
the field.—*Ploughman.*

Public Acts.

PASSED MAY SESSION, 1847.

An Act in addition to and alteration of an Act
entitled "An Act relating to Savings Banks and
Savings Societies."

Sec. 1. Be it enacted by the Senate and House of
Representatives in General Assembly convened,
That any savings bank or savings society may reserve,
out of any surplus earnings, such sums as from time
to time may be conveniently reserved, not exceed-
ing the sum of five thousand dollars for the sum of
two hundred and fifty thousand dollars deposited in
such bank or society; and for all deposits over said
sum of two hundred and fifty thousand dollars, of said
bank or society may reserve five per cent, of said
deposits—provided said reservations shall not exceed
the sum of fifteen thousand dollars; which shall be
the contingent fund of said bank or society.

Sec. 2. Any savings bank or other fiduciary
for the use of any savings bank or savings society shall
from time to time deposit, and when said deposits
shall exceed said sum of one hundred and twenty
thousand dollars said bank or society shall be made as
now provided by law.

Sec. 3. All the income, profits and earnings on
the deposits and on the contingent fund in any sav-
ings bank or society after defraying the expenses
of said bank or society, as provided in its charter,
and after deducting the losses of said institution,
shall be semi-annually divided and applied among the
depositors in said institution, their executors or
administrators in just proportions, Provided, no divid-
end need be made on any other fraction than one
half of one per cent.

Sec. 4. In all cases in which the deposits in any
savings bank or savings society shall be less than
the sum of one hundred and twenty thousand dol-
lars, such bank or society may loan any sum not
exceeding thirty thousand dollars, on such personal
security as the directors, trustees or managers of
said institutions for the time being shall approve,
Provided such loan shall not exceed one half of the
sum of one hundred and twenty thousand dol-
lars, and shall be made as now provided by law.

Sec. 5. All acts and parts of acts inconsistent
herewith are hereby repealed.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.

THOMAS C. PERKINS,
President of the Senate, pro tem.

Approved June 24, 1847. CLARK BISSELL.

An Act to repeal a part of an Act therein men-
tioned.

Be it enacted by the Senate and House of Repre-
sentatives in General Assembly convened, That no
part of an Act entitled "An Act in relation to and
alteration of sundry Acts relating to Banks," passed
May Session 1846, as requires the bank com-
missioners to visit and examine the several savings
institutions in this State, be and the same is hereby
repealed.

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Speaker of the House of Representatives.

THOMAS C. PERKINS,
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Approved June 24, 1847. CLARK BISSELL.

on the east side of Huntington street, one hundred
and fifty feet southerly of the south-west corner
of Killey and Huntington streets; thence in a westerly
direction across Huntington street to a point one
hundred and fifty feet west of Huntington street,
thence on the westerly side of said Huntington
street and parallel with the same, and one hundred
and fifty feet distant from the westerly side of the
north, to a point one hundred and fifty feet north
of the south side of Federal street continued, thence
in an easterly direction and parallel with the north
side of Federal street to the channel in the harbor,
thence in a southerly direction by and along the
channel of said harbor to the place of beginning.

Sec. 4. Every person who shall erect, add to,
or cause to be erected, or added to, any building
within the limits aforesaid, or shall remove any
building into the same, contrary to the provisions
of this act, shall forfeit and pay to the treasury
of the city of New London a fine of not less than
one hundred dollars nor more than one thousand dol-
lars, according to the nature and aggravation of the
offence.

Sec. 5. And in addition to the fine aforesaid all
dwelling houses erected or added to, or removed
contrary to the provisions of this act within the lim-
its aforesaid shall annually be assessed four-fold in
the list of the town or city in which they are sit-
uated, and to or removed contrary to the provisions
of this act shall be annually set in such lists at the
sum of thirty dollars; and it shall be the duty of
the assessors to set the same accordingly in the lists
of said town and city, and all such houses and build-
ings shall be forever afterwards rated accordingly in
all taxes to be levied on such houses and buildings
so long as such houses or buildings remain.

Sec. 6. And said city of New London in legal
meeting assembled shall have power annually to
appoint a committee of not less than three persons
whose duty it shall be from time to time to exam-
ine and enquire in said city whether the mode of
building within the limits aforesaid be conformable
to this act, and report all breaches thereof to the
attorney for the state in the county of New London,
that the same may be prosecuted.

Sec. 7. And this act shall be a public act, pro-
vided, however, that it shall not take effect, or be in
force, until the same shall have been accepted by
the said city at a meeting of said city, and shall be
accepted and held for that purpose; and when so ac-
cepted it shall be in force, and the same may be al-
tered, amended, or repealed, at the pleasure of the
General Assembly.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.

CHARLES J. MURPHY,
President of the Senate.

Approved June 22, 1847. CLARK BISSELL.

An Act relating to Cemeteries.

Be it enacted by the Senate and House of Repre-
sentatives in General Assembly convened, That every
person, who shall wilfully and maliciously destroy,
mutilate, deface or injure, or remove any tomb,
monument or grave stone or other